

Intelligence.

From the *Scottish Guardian*.

REVIVAL OF RELIGION AT KILSYTH.
At the ordinary meeting of the Presbytery of Glasgow on Wednesday,

The Rev. Mr. FAIRBAIRN, of Bridgeton, called the attention of the Presbytery to the occurrences at Kilsyth, where, he observed, God had done great things, and had wonderfully manifested himself, through his Spirit, by an extraordinary revival of true religion among the people of that place. He observed Mr. Burne, the worthy and faithful pastor of the parish, present, and he proposed that he should be called upon to give the Presbytery some account of the state of matters at Kilsyth, and the real nature of the awakening which had there taken place, together with an account of any circumstances which might have predisposed so many people to the blessed change which they had undergone. This, he considered, would be not only a procedure interesting to the Presbytery, but of great utility to the members in their respective scenes of labor. He thought the Court should on such an occasion, recommend every minister to deliver a sermon to his people on the subject of revivals of religion; and he was sure nothing would tend so much to edification, in the prospect of such a thing, as to hear from the lips of their venerable father an account of the great things which God had done for his people in the parish of Kilsyth, and the circumstances which might have, in any way, predisposed them for the change.

This call being responded to by the Presbytery,

The Rev. Mr. BURNS, after a few introductory remarks in reference to his want of preparation for the duty requested of him, and the delicacy which he felt in the matter, spoke nearly as follows:—When I entered on the charge of the parish of Kilsyth, about eighteen years ago, it appeared to me a beautiful valley, like that of Sodom, resembling it indeed too closely; for intemperance, lewdness, neglect of the Lord's day, and other evils, were exceedingly prevalent among the people. Many lots, indeed, there were, exhibiting genuine piety; but when I considered that the advantages and the privileges possessed were much greater than those of the people of Sodom, I could not help the reflection that a greater number of pious families would be required to save the place than was necessary in the case of Sodom. Even those who were pious, devout people, seemed to be obtuse, and blinded to the existing evils. When I went among them I commenced early to visit the parish, and to go through every family, and this I have been enabled, under the goodness of Providence, having a robust, and healthy constitution, to continue annually up to the present time, excepting a part of the country parish, that could not be overtaken every successive year. I also commenced classes for the young, and from these operations I can now trace practical benefit to have been derived. From the latter of these, my classes, very great advantage has been drawn; for some of these who are now my elders, belonged to them in their youth. In 1829, there were many affecting proofs of depravity and immorality exhibited in the parish, which called for more than ordinary exertions on our part. We at the time resolved on setting apart a day of humiliation and fasting, and, reasons for adopting this step were set before the people of the parish. This course was attended by an evident blessing from on high, and I marked afterwards that solemn impressions had then been made on the minds of many, which have never left them to this day. In 1832 the country was visited with cholera; the neighboring parish of Kirkintilloch, as you know, was deeply affected with that visitation, and the impression on the minds of our people was that, whatever might be its cause—whether it came from the east or the west—whether it was the result of moral, natural, or physical causes, we would have a visit of the scourge. In consequence of this, our prayer meetings were crowded, and many consultations were held about spiritual matters; but I must say much more about prevention from disease. The panic passed away, and our prayer meetings got thinner, but we nevertheless continued them as before. In March, 1836, a meeting was held in the evening of the Monday after the communion, the object of which was to improve the dispensation of the ordinances, to pray for the divine blessing on the services, and for the revival of godliness among us. A deep impression was made on the auditory, and prayer meetings increased in the parish till they amounted to the number of 30. At that period some were converted. One individual told me that the means of his conversion were very simple. The morning prayer on the Sabbath, he said, was more close and searching than usual. One part of it was for those people who had come to church without prayer; and the passage immediately struck him, "Thou art the man." He was deeply impressed, as were also many others, and they set about calling on their neighbors to go to the prayer meetings. On these occasions it was usual to call on young parents, more especially those who did not pray in their families. These attended for some weeks before they were called on to pray, so that they might be instructed how to do so, and have their minds impressed by the practice. At this period prayer meetings were held in many parts of the town on the morning of the Sabbath, to pray for a blessing on the services of the day. In 1837, these good practices were rendered more efficient still by the labors of a missionary, who wrought among the people with great zeal, a new church was erected, and many additional prayer meetings instituted, and gradually, from eighty or ninety, the number assembling in that church, on Lord's day, amounted to 300, and since the present movement began there has been a great accession to the numbers, and now they are making application for the appointment of a minister. In the month of July last more than usual solemnity characterized the meetings on the fast day, and on Friday evening when there was a sermon by my son. The solemnity that was observed on these occasions led me to adopt a course I had not followed before, and in the evening I had a meeting to confer with those who wished to receive instructions and to give advice. On the Monday the attendance was good, and the services interesting and solemn; and in the evening there was held a half annual meeting of a Missionary Society. A sermon from the 1st verse of the 52d of Isaiah, "Awake, awake; put on thy strength, O Zion; put on thy beautiful garments, O Jerusalem, the holy city," was preached by my brother from Paisley. It was then intimated that as my son was about to leave us on a foreign mission, and perhaps would never have an opportunity of speaking to the people of Kilsyth again, he would preach to them in the open air. The circumstance of his being a young man, brought up among them, and the interesting circumstances too in which he was placed, as about to leave his native country, all these had the effect of bringing out a very unusual attendance. The day was unfavorable for having the services in the open air, and they were proceeded with in the church, which was crowded to overflowing by the people, many of whom had never been seen in any church before, and who had remained away on the excuse that they had not the requisite dress. After praise and prayer, a portion of the 2d chapter of Acts was read. The impression produced by reading that portion of God's word was unusual, and the feelings of the people were evidently deeply interested; and this solely by the reading of it, with perhaps a remark or two in passing, by way of

explanation. The sermon was from the text, "They people shall be willing in the day of thy power." There was nothing unusual in the first half hour, though there was a tendency and a predisposition to the burst of emotion which took place at the close. When the preacher was depicting the scene in the parish of Shotts, and when he was dwelling on that topic, and making affectionate and earnest addresses to the people, many of them known to him from his boyhood, and some of them known to be neglectful of ordinances, circumstances which gave a degree of affection and pathos to his address—when he was referring to this topic, he spoke of the text and the sermon of Mr. Livingstone, which converted in one day five hundred souls; and he went on affectionately to ask if he was to leave them in their sins, using the words, "If there was no cross there would be no crown." When he came to this point, the audience went beyond all bounds with their emotion, some cried out, and others swooned away. With regard to three or four of them, as we learned afterwards, the emotion was just the effect of a powerful impression made upon their feelings, for the results, as seen in the future, were the only things, all might be aware, on which we could rely. The preacher's voice was drowned by the feelings of his auditory, and he was compelled to pause. A psalm was then sung, and my brother delivered an address, warning them that mere feeling was not to be relied upon, without the influence of the Spirit. The meeting broke up, but met again in the evening, my son deeming it his duty to remain, and to send another person to supply his place in Dundee. After this meetings were held every night; many people came to the manse, and we had a good deal to do. Those who came were chiefly young persons, but still persons of all ages waited upon us for advice. On Thursday evening a meeting was held in the open air, and many individuals not present before, were brought by the report of what had occurred. At this and future meetings sound impressions were made on every occasion we met. We heard of many cases, and I saw personally the power of God plainly and simply set forth.

The Rev. Mr. Rose said, he could corroborate much that had just been narrated by Mr. Burns. He had gone out himself to Kilsyth, as quietly as possible, in order that he might not be known, had attended sermon, and remained in the village all night, and, from the inquiries he had made, he learned that a wonderful change had come upon the whole face of society in the place. The Sabbath was respected, the drinking of ardent spirits in a great measure relinquished, and party spirit entirely gone, the distinction between Church and Dissent being scarcely thought of. He had met and entered into conversation with two boys, about fourteen years of age, and he found that they spoke not like boys, but like old staid Christians. Mr. R. said he was glad to hear that, not in Kilsyth alone had the work of revival appeared, but also in Finnieston in our neighborhood, and he called upon his brethren not to neglect the opportunities which lay in the way of their doing much good in that place. In conclusion, he proposed that a thanksgiving should be offered up to God for the signal manifestation of his mercy, as narrated by their brother, Mr. Burns.

Dr. FORBES being called on by the Moderator, offered up a prayer.

Some conversation followed, which ended in Mr. Burns being requested to reduce his statement to writing, in order that it might be read from the various pulpits; and it was enjoined, that on Sabbath forthwith each minister should direct the attention of his congregation to the subject of revivals.

In the course of his conversation, Mr. Burns stated, that from his want of preparation, he must have omitted many things in his address; and one of them was, that the revival was considerably helped by the introduction of the temperance principle into the parish—a circumstance which he recommends to the attention of all his brethren.

sal atonement, have been among us, but have not succeeded to any extent. We could have wished to have had the assistance of more of our own body, and of the Relief, who hold the sacred scriptures doctrines with ourselves, though many brethren did come forward to aid us in the work. A number of individuals of both sexes have, in my opinion, gone too much among the subjects of this great work, particularly among persons who followed irreligious lives before; though this has been done from good motives, and from a wish to show them attention, it has a tendency to do harm; some individuals, for example, invited the parties to tea, with a view to give them Bibles; but though the object was good, I remonstrated with them upon it as tending to draw too much the eyes of people towards them. In conclusion, the Reverend gentleman said they had still much cause for vigilance and prayer, and requested the prayers and advice of all his brethren in his present circumstances. He agreed with Mr. Fairbairn, and thought the course he proposed might be attended with the best practical benefits, and the revival of God among us. After stating that there were upwards of sixty prayer meetings now established, and referring to other systems manifested in the case, he said all this shows that there is no delusion; and he continued, I give glory to God that I have been a party to such a work; but I trust I will ever remember that it is not the work of man. We are only feeble instruments, and it is pleasing to know that there is among the people no desire to hear any thing eccentric, or striking and extravagant, but a humble desire to hear only the word of God plainly and simply set forth.

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BOSTON RECORDER.

FRIDAY, OCT. 25, 1839.

HOME MISSIONS.

The General Association of New York (Congregational) convened at Brighton, N. Y. Aug. 22d, 1839, among other business took up the subject of Home Missions; and from the published account of their proceedings, the following minute is extracted:—

The Committee on Religious Charities made report, which was adopted as follows, viz.: With reference to Foreign Missions, the Education, Bible, Tract and Sabbath School cause, we recommend that it be urged upon the church to sustain these objects with an enlarged benevolence. But with regard to Home Missions, your Committee report: That, whereas, it may be protestations to the contrary of this. "Dependency requires there should be." And he acknowledges, that "there are some few other and ancient griefs, caused by the independence of the pulpit in years long gone by," which have been the occasion of estranged feeling—but this, intemperance, is the main spring of the present movement.

He then proposes two remedies—both of which are

in the hands of his people. *First*—that the individuals aggrieved, if yet a minority, severally withdraw themselves from their pews: *Secondly*, if a majority, they may seek relief by displacing him from the pulpit.

It had been suggested to him to ask his dismission; and an offer had been made him by individuals, of a year's salary, on condition he would do so. He could not accept this however in any other character than as a bribe, though ever so generously offered; and could "be neither begged off, nor bought off."

At an adjourned meeting, Sept. 30, Mr. J. Crane offered the following preamble and vote:—

In reply to the communication of the Rev. Mr. Pierpont, of the 16th inst, which appears on record, and which has been published to the world, it is only necessary now to say that the conclusion he arrives at viz: that his zeal in the Temperance cause is "the head and front of his offending," is not true; and against which conclusion we do now enter our solemn protest.

We fully believe, from the tenor and spirit of that communication, that the breach is so much increased that there is no prospect of reconciliation, and that while he is with us, there will be no "peace," in which case our "purity" will be endangered—therefore with our sincere wishes for his future welfare.

Voted, That the Rev. John Pierpont, be and is hereby respectfully requested to take up his connection as pastor of the Hollis Street Society.

The question being upon the acceptance of the foregoing, was decided by written ballot as follows:

Whole number 123; Yes 63, Nays 60.

In reply to this, under date of Oct. 7, Mr. P. declines to take action himself as proposed, for the reasons, that his connection with them is the result of a mutual contract, which neither party alone is competent to "take up," or "break up"; and that the enterprise of displacing him is theirs, and he has work of his own to do, and has neither leisure nor spirit to do theirs. "If the rowers have brought you into great waters, it seems to me that I am the last man into whose hand you should put the oar to bring you out."

Advertising to their denial of his exposition of the "exciting topic," he stated that the issue of the case is now fairly made up; that on that issue he is ready for trial. He respectfully demands it. He proposes that they mutually agree on some competent tribunal;—competent alike in the talents and impartiality of the men that compose it; and pledge himself, if they concur with him in opinion, that there shall be no backwardness on his part in making the necessary arrangements for a mutual Council, before which the issue now made up shall be carried for trial and adjudication.

We have no room for comment. Nor is comment necessary. Mr. P. is a persecuted man. His zeal in the cause of Temperance is the occasion. He cannot be wronged. He will not suffer in the end.

Thousands will rally around him for his defense, whenever he shall need it.

The independent spirit he manifests is above all praise. It cannot be tempered with too much Christian meekness. Let disillusions and rascals do their worst. Their cause is tottering by their own demonstration in this case.

Every step they take accelerates the period of their fall.

There can be no reasonable objection to the formation of a Home Missionary Society by the General Association of New York. It ought to be formed, and made efficient too. And whenever this shall be done, the evil complained of, will doubtless be removed; and that without any change in the relations of the "New England churches" to the A. H. M. S.

We may respectfully ask—Have the Congregational churches of New York ever yet done much or any thing in the cause of Home Missions? Have they contributed to the funds of the A. H. M. S.? Have they ever been refused aid because they were Congregational churches, rather than Presbyterian churches?

The Windham Co. Consociation (Conn.) have voted a recommendation to the ministers, belonging to that body, to observe the hundredth anniversary of the commencement of those great revivals which took place under the ministry of Edwards, Whitefield, the Tennesseans, and other holy men, by a day of fasting and prayer, to be observed at Brooklyn, on Tuesday, Dec. 24. They have also recommended to the churches to appoint one or more delegates to attend said meeting. Does not the same day deserve a similar commemoration throughout New England? Is it beyond hope, that we may again share as largely in

the effusion of the Holy Spirit, as our fathers did, of a hundred years ago—effusions, whose blessed fruits shall be seen in all future years, in our churches, in our colleges, in our theological seminaries, and in all our civil and religious institutions?

"Come, Holy Spirit, heavenly dove,

With all thy quenching powers."

MISSION TO THE EMANCIPATED NEGROES OF JAMAICA.

From the "Connecticut Observer" we gather a few facts of much interest on this subject.

In the fall of 1837, Rev. D. S. Ingraham, from the Oberlin College Institute, entered on the work of a self-supporting mission in Jamaica, near Kingston.

He was accompanied by his wife, and Mr. J. A. Preston.

He preached every Sabbath and generally from five to eight times every week. He also commenced a school which is still in operation.

On the 9th of Sept. at an adjourned annual meeting

of the proprietors of the Hollis St. meeting-house, a preamble and vote, to this effect, was introduced by Mr. Daniel Weld, viz: that in the opinion of the meeting, Mr. P.'s usefulness as the Minister of Hollis Street Society has become so much impaired, that the course he proposed might be attended with the best practical benefits, and the revival of

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churches generally are enjoying a state of peace, though vital piety seems to be languishing.

The churches have, probably, been diminished by deaths and dismissions since the last meeting of Conference, more than they have been increased by ad-

missions.

These churches, heretofore assisted by the Mass.

Miss. Society, viz. in Weymouth, Southboro' and Northboro', are now sustaining the institutions of the gospel among themselves without foreign aid.

The Conference recommended to the churches in their limits to observe the Monthly Concert on Sabbath evening. It also passed, with entire unanimity, the following resolution in relation to American Slavery.

1. *Resolved*, That Slavery generally, and especially in those United States, is totally repugnant to the principles and spirit of the gospel, and ought to be abolished; and that the colored population of this country be allowed to enjoy civil, literary and religious privileges in common with the whites.

2. *Resolved*, That, in view of the oppressed condition of the slave, the enormous guilt of slaveholding, and the state of public opinion and feeling in this land, we particularly recommend to our churches frequent and fervent prayer, both public and private, in relation to this subject.

3. *Resolved*, That, as we are all partakers in some sense of the sin of slaveholding, and thus expose ourselves and country to the most fearful consequences, we earnestly recommend to the members of our churches to acquaint themselves immediately and more thoroughly by reading and reflection, with the nature, bearings and effects of this sin.

4. *Resolved*, That, considering the state of public opinion in relation to the subject of slavery in this country, we now observe a season of prayer that God would lead his people to unite, feelings and action on this subject, and speedily open the way for the removal of slavery from our land and the world.

DAVID BRIGGS, *Secretary of Conference.*

Framingham, Oct. 17, 1839.

age, to substitute social religion, and special external efforts, in place of closet and family duties.

These several topics are briefly, but tenderly and faithfully discussed in this apostolic epistle.

THE SOUTH MIDDLESEX CONFERENCE OF CHURCHES.

held its semi-annual meeting at Southboro', on the 15th and 16th inst. All the churches, 14 in number, were represented. Three are destitute of Pastors, viz. those in Concord, Marlboro' and Unionville. The church in Natick has settled a pastor since the last meeting of Conference, Rev. Samuel Hunt. Unionville, it is expected will be supplied in the course of a few weeks.

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